Annex "A," Subparagraph 1e, Sociological Background

LANGUAGE

The Hungarian language belongs to the Ugrian branch of the Finno-Ugric family of languages. Comparative linguistic evidence supports the evidence of a Proto-Finno-Ugric, whose speakers camped, most probably, in the forest region situated between the elbow of the Volga and the Ural Mountains, along the shores of the Kama and Ryelaja rivers, 2,000 B.C. 197

Hungarian owes its pronouns, a large number of its suffixes, and some 600 simple word-roots (for family relations, parts of the body, aspects of nature, hunting, etc.) to the parent language.

The Finno-Ugric peoples must have been in contact with Indo-Iranian peoples at some time, witness such borrowings as: for 'hundred' Finn. sata, Mordv. śada, Vogul sāt, Ostyak sàt, Hung. sāz (*śata. cf. Old Indic š'atám, Avest. satəm. [192]

The linguistic unity of the Finno-Ugrians--who, in turn, are linguistically related to the Samoyeds and form with them the Uralic stock--was broken about 1,500 B.C. when a split into Finnic and Ugrian branches took place.

At present, the Ugric branch is represented, aside from the Magyars, by Mansi (Voguls) and Khanty (Ostyaks) who are the two closest linguistic

197 relatives of the Hungarians. This linguistic relationship does not mean that native speakers of either Mansi or Khanty can understand Hungarian or vice versa. These peoples became separated some 3,000 years ago and have lived, since then, in utterly different environments. The extent of their kinship could be perhaps compared to the one existing between two branches of the Indo-European family, e.g. Slavic and Germanic.

The Ugric tribes who split from the Mansi and Khanty and became the ancestors of the Magyars, came, later on, into contact with the Bulgaro-Turks. This contact, however, is more important from the point of view of general civilization (cf. the first part of Subparagraph 1b, Historical 192 Setting*) than of language. However, some 250 Turkic words, mostly associated with agriculture and cattle-raising, along with some abstract terms, entered the Magyar vocabulary.

Definitely settled in the Danube basin, the Hungarians shared their new habitat with and were surrounded by Slavic peoples who enriched the newcomers' vocabulary with agricultural terms, household expressions, and words connected with primitive crafts, religion and politics. To this considerable amount of words we may add a few Hungarian suffixes borrowed from Slavic.

*[see cat. 116, p. 6 -- Analyst]

191 Magyar is the only language spoken by the inhabitants of Hungary. Foreign languages (Russian, German, French and English in a learned form) are spoken by a small fragment of the intelligentsia. About 3 per cent of the inhabitants of the western border villages speak German fluently in the Burgenland dialect.

197 There are six main dialect groups in modern Hungary: (1) Western, (2) Transdanubian, (3) the one spoken between the Danube and the Tisza, (4) the Trans-Tisza dialect spoken also in some villages of Pest county, (5) Northwestern, and (6) Northeastern. The differences between these dialects are negligible from the point of view of inter-communication.

197 192 There is little to say about the recent development of the Hungarian language. The Russian occupation and the ensuing Bolshevist reorganization of Magyar public life have left, so far, no marks on the structure of the language. On the vocabulary their imprint is more noticeable. New terms are either popular adaptations of Russian words (davaj ⟨ДАВАЙ⟩ "GIVE" or learned forms introduced by the State machinery to the fields of production, general economics, and political propaganda. The latter variety consists mostly of old words provided with new connotations (önkritika 'self-criticism') or compounded forms (élmunkás 'shock-worker'). The

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names of nationalized enterprises and of Communist mass organizations are entering the language in abbreviated form and assert themselves as new roots (kötérles 'grocer, the person running the local store of the State-owned chain KÖLÉPT').

The new terms amount to several hundred and oblige any contemporary student of Hungarian public life to use a recently published dictionary by Országh László entitled Magyar-Angol Szótár.

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The present regime is not domesticating any permanent slogan specifically tailored to conditions in Hungary. The existing slogans refer to everyday economic and social problems and are, as such, ephemeral, while those of more general character reflect the well-known international Communist line.

2:Paloczy-Horvath H-3 (no date)1944 EC1 Hungary EC1

CHAPTER I

WE ARE to be punished again. We are used to being punished. The first punishment which we remember was many hundred years ago, when Attila, the great lord of the Huns, started his big drive and took us away from our homes in Central Asia to become the baggage-carrying slaves of his huge armada.

You know Attila's story. You don't know ours. The lords did not tell you. Anyway, we were the slaves of Attila. We carried the weapons, the food, the tents. You know how Attila dealt with people who had weapons and could defend themselves. Now you can imagine how he dealt with us.

We lost our homes in Central Asia. We lost our gods. We lost everything save our Magyar language. This was the language of the slaves.

We were slaves. Later we became serfs. Now we are the "people". We still have nothing save our Magyar language. We kept that, and our lords took it over.

Of course this was not so simple. We had to keep silence a lot. We are silent people. Servants have to be. But perhaps we can thank our quiet and silent nature that we were not massacred with our lords, the Huns and Avars, and that later, when the proud and tough fighters of Arpad—the first Hungarian Prince—appeared in 896 in the lands below the Karpat range, they took a liking to us and adopted our language. This often happens. The proud invaders take over the language of the invaded.

But in this case our fight for our language was not over. The great king St. Stephen, who was the first Christian king of our land, turned Hungary into a Christian, and not a national, country. The language of St. Stephen's Hungary was Latin. Our lords spoke Latin till 1830. Magyar was the language of the slaves. Half the land belonged to St. Stephen, the other half belonged to 120 lords and the Catholic Church. Our lords liked the German Catholic priests, who undertook to explain to us that it was worth while to drudge and want, for we should get all the riches in the hereafter.

We lived on the *pusztas* of our lords.

You have naturally heard about the Hungarian *puszta*. You have heard about a great plain where picturesquely dressed horsemen lead a happy life, the mirage is beautiful, and food is